

*W. Washburn*  
*July 15 - 1945*

**FOR**

## ALSO

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To all Generals, Commanders, Officers, and  
Souldiers, fighting the Lords battels  
wheresoever, saving grace and faith to  
subdue Kingdomes, strength to be valiant  
in Battell, to turn to flight the armies of  
aliens, and to beat the enemies into their  
own gates.

Heb. 2. 33, 34.  
Isa. 28. 6.

**N**oble Souldiers, whose Heroick  
Breasts are the Quarters and Pavili-  
ons of true Valour and Vertue, to  
your Guard I humbly commend these  
armlesse Papers, presenting you with a  
Muster of the first Christian Souldiers,  
searching for salvation, and receiving or-  
ders from *John Baptist*, the Adjutant of  
our Lord *Jesus Christ*, the Captain Gene-  
rall of our faith, directing their march  
to the Kingdome of Heaven; whereon  
fixing my meditations, I have (out of the  
small Magazine of my learning) drawne  
out these following instructions, that

Dux fidei. Beza  
Heb. 12. 23.

*The Epistle Dedicatory.*

Adversus hostilē  
tyrannidem quia  
lanceam non lice-  
ret, Stylum libra-  
rem; & quos ar-  
mis non possum,  
litteris animarem.  
*In Prolog. ante ser.  
ad milites templi.*

Heic aliquis de  
gente hircosa  
Centurionum di-  
cat, quod sapio  
satis est mihi.  
*Perf. sat. 3. transla-  
ted by Bart. Holli-  
day. Ambros. de  
obitu valenti. extra  
telorum factum.  
Eras. Adag.*

*Job 7.1.  
Ephes. 6.12.*

(as Bernard said) "Though against the  
"tyrannie of the enemy I may not push  
"a Pike, yet I may charge a Pen; and  
"those whom by Arms I cannot, by Let-  
"ters I may encourage. My confidence  
upon your candor and pietie is, that I  
shall not be encountered with any such as  
a Poet once personated one, scorning his  
advice to learning:

*But here me thinks I heare some rough  
Centurion say, Tush, I have wit enough  
To serve mine own turn---*

Neither will any deferr to learne  
and practice the things whereby hee  
may conquer heaven, ( for it must  
bee taken by force ) as the Emperour  
*Valentinian* did his Baptism, till his return  
from warr; whose præmature death may  
be a Præmonitor to others: Nor that any  
will think himself secure, as one set upon  
a mountain, without reach of Shott, be-  
holding others fighting in a Valley, when  
the life of man is a generall battell,  
wherein all men are ingaged; and that  
wee fight not onely against flesh and  
blood

## *The Epistle Dedicatorie.*

blood, but against Principalities and Powers, Rulers of the darknesse of this world, and spirituall wickednesses, whose shots are fiery Darts, which flie farr, and wound deep; which renders the passage to heaven difficult to all, and to you very dangerous, as some of the learned have observed, because the exercise of Warrs do mightily withdraw the mindes of men from contemplation of Heavenly things, and (too frequently) are the Schools of all exorbitancy and prophannesse; so as one said,

Nullibi graviora pericula tam animabus quam corporibus hominum imminet.

Gualt. in Luc.

Hom. 33.

Bellica exercitia mentes hominum à contemplatione divinorum maxime avertunt.

Aquin. 22<sup>a</sup>. q. 40.

art. 2.

*Wars teach men sin, and fear of God shakes off  
At Pains, and Hell Infernall they do scoff.*

Bella docent homines peccare,

metumque Deorum excutunt

pœnas infernaque tartara rident.

Vid. Phil. Camera-  
medit. ar. Hist.

Tom. 2. Pag. 91.

It behoves you therefore to quit your selves like men, and being arrayed with armour of light, follow these souldiers as your Leaders, observe their Orders, directing your march to felicity, thorow the field of innocency; wherein are three words of command,

1. *Do violence to no man, hurt no mans person.*

2. *Accuse*



## The Epistle Dedicatorie

102. *Accuse no man falsely, wrong not his Name.*

103. *Be content with your wages, injure no man in his goods.*

These observed shall more safely guard you then Barbed Steeds, from the dangerous full shots of the Cryes and Curses of the Widows, fatherlesse, and oppressed (which do not onely baracade and block up your way to Heaven, but makes your earthly expeditions unsuccessfull) And your Rierward shall bee the prayers and acclamations of all men, go up and prosper; and your return shall be with the triumph of a candid conscience, *I have fought a good fight, I have finished my course, I have kept the Faith,* and your Trophees shall be Crowns of righteousness, which that the Lord the righteous Judge may give unto you in that day, shall be the prayer of your obedient

Neque enim probabile est rem bene gesturos esse eos, qui execrationes & lachrymas pro viatico secum abstulissent  
Idem Tom. 1. pa. 53.

Your servant in the  
Brisning  
Fra: B...

The



## The Souldiers search for Salvation.

Luke 3. 14.

*And the souldiers likewise demanded of him,  
And what shall we do ?*



Though we cannot without impiety call the Gospell (as sometime a Pope did) a Tale or Fable, yet I doubt not but that with reverence we may call it *A sacred History*, worthy to be seene with a reading eye, a speculative minde, a beleeving heart, and an obedient will ; wherein (among all the remarkable passages ) the narration of *John Baptist* his life and death is not to be neglected, being (as *S. Ambrose* observes) famous by his Parents, *Zacharias* and *Elizabeth*, which were both righteous before God ; by miracles, his Parents being aged,

Leo 10. apud  
Jo: Bale.  
*Parentibus miraculis, moribus, munere passione.*  
Cap. 1. in Luc.

B and

and his Father dumbe while was in his mothers wombe : his manner of life being very austere, and nothing addicted towards pleasures ; his Office and Function consisting in Preaching and Baptizing; his Passion which was a Martyrdom under *Herods* Tyrannie, by imprisonment and beheading : among which famous and notable things, the execution of his Office and Function is not inconsiderable, of which the circumstances of time & place are laid down in the first, second, & third Verses ; the substance of his preaching is laid down in the six following Verses, the summe of which is an exhortation to repentance, by arguments drawn from the mercy of God, who sheweth his salvation to all flesh, and his severity in laying the Axe to the root of the fruitlesse and barren Tree, in cutting it down, and casting it into the fire, which did so awake and affright his Auditors, that they fell to inquire and desire further to be informed what they should do to escape Gods wrath, and attaine to salvation; and these are first the people in generall, in the tenth Verse ; secondly, some particular sorts of men enquire for themselves, thus the Publicanes in the eleventh Verse; and the souldiers in our Text likewise demanding of him, *And what shall we do ?* whereunto as afore he gave answer to the people, and to the Publicanes, according to their severall conditions ; so now to these souldiers, teaching them how to demean themselves for the time to come, and therein after a tacite manner, reprehending



reprehending their faults in times past ; and directing them ( as it were ) how to order their march to the Kingdome of heaven and salvation, by doing violence to no man , nor accusing any falsely, and being content with their wages.

The parts of our Text may be these two.

1. The souldiers question or search for salvation, *And the souldiers likewise demanded, saying, and what shall we do ?*

2. *John Baptists* answer, containing Orders which direct their march unto salvation, *And he said unto them, Do violence to no man, &c.*

The first thing whereof we are to speak, is, the souldiers search or question ; and herein first mark the men inquiring, *the souldiers* ; and secondly, the matter enquired after, *what they should do ?*

in which the order of the words teacheth us, first, to speake of the men, of whom it is noted, that their Order was counted of the Pharisees <sup>a</sup> *an abject and wicked kinde of life*, and especially those who were of the Jewes, and did serve the Emperour, were counted the most malignant and wicked sort of all ; the ground of which opinion or estimation of these souldiers, was two-fold ; first,

an error in their politicks, that <sup>b</sup> *because the Jews were the people of God, they thought it unfit that a strange and heathen Emperour should reign in the Land of Canaan* : the other was the misdemeanours of the Souldiers, <sup>c</sup> *this sort of men were commonly impious, refractory, respecting neither humane or divine honesty or law*, and seemed good

<sup>a</sup> *Abjectum & impium vite genus.*

*Brentius in locū.*

<sup>b</sup> *Quia Iudei erant populus Dei, existimabant plane iniquum esse, quod alienus & Ethnicus Imperator in regionibus terrae*

*Canan dominaretur.*

<sup>c</sup> *Hoc genus hominum erat plerumque impium, praefratum, non requirens nec humanam, nec divinam honestatem.*

and his Father dumbe while was in his mothers wombe : his manner of life being very austere, and nothing addicted towards pleasures ; his Office and Function consisting in Preaching and Baptizing; his Passion which was a Martyrdom under *Herods* Tyrannie, by imprisonment and beheading : among which famous and notable things, the execution of his Office and Function is not inconsiderable, of which the circumstances of time & place are laid down in the first, second, & third Verses ; the substance of his preaching is laid down in the six following Verses, the summe of which is an exhortation to repentance, by arguments drawn from the mercy of God, who sheweth his salvation to all flesh, and his severity in laying the Axe to the root of the fruitlesse and barren Tree, in cutting it down, and casting it into the fire, which did so awake and affright his Auditors, that they fell to inquire and desire further to be informed what they should do to escape Gods wrath, and attaine to salvation; and these are first the people in generall, in the tenth Verse ; secondly, some particular sorts of men enquire for themselves, thus the Publicanes in the eleventh Verse; and the souldiers in our Text likewise demanding of him, *And what shall we do ?* whereunto as afore he gave answer to the people, and to the Publicanes, according to their severall conditions ; so now to these souldiers, teaching them how to demean themselves for the time to come, and therein after a tacite manner, reprehending

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*alienus & Ethnicus Imperator in*

*regionibus terræ Canaan domina-*

*retur.*

*c Hoc genus hominum erat plerumque*

*impium, praefractum, non requirens*

*nec humanam, nec divinam honesta-*

*for tem.*



*Legum negligent,  
ad vim præcept, ve-  
nalem habens ani-  
mam, rapto gan-  
dens, licentia ferox  
& insolent. Eras.  
in Peraph. in loc.*

*Quibus modis pos-  
sunt placariorem  
habere Deum.*

for nothing but to pillage and plunder men; rather then to defend Cities or Provinces: or as another notes, they were a wicked and impious kinde of men, *Heedlesse of Lawes, he along unto violence, setting their soul at a sale, rejoycing in rapine, through liberty insolent and cruell;* now these souldiers coming to *John Baptist*, and, at hearing his Sermon, being stricken with fear, confessing their finnes, desiring baptisme, and to bee taught what they should do, by what means they might appease God, and avoid the stroke of the Axe of Gods justice, and see his salvation; this give us to learn,

Observation.

*That among men of desperate condition, and in the eyes of men past all hope of recovery, or returning to God, may be some whom the Lord will call to repentance in his due time, and thereby to life and salvation.*

As for examples, we have among the Harlots *Rahab* and *Mary Magdalene*, among the theeves one meets with Christ at the Crosse; among Idolaters *Manasses*; among persecutours *Paul*; among wanton youths and wicked Hererikes, the famous *Austine*; among souldiers (besides these) we have the Centurion, of exemplarable faith; devout *Cornelius* and some under his command: this arises from the nature and efficacy of the Word of God, which is mighty in operation and sharper then any two-edged sword, and converteth the soul, and giveth light and understanding to

*Psal. 19. 7. 6.*

to the simple, as of it the Psalmist speaks.

Pla. 19. 7, 8.

2

Secondly, this is the mighty finger-Work of God, who brings light out of darknesse, and by his power restores not onely the sicke to health, but the dead to life, and that not onely the Rulers daughter, who was but newly dead, or the young man that was laid upon the Beer, and carrying forth of the City to be buried; but even *Lazarus* also who was dead and buried, and laid in the grave four dayes, and begun to stink; so likewise recovers sinners into salvation, and not onely such as are sick in sinne and wickednesse, through frequent acts and strong dispositions, but even those that are dead in sinnes and trespasses through long habits and customes, doth he quicken together with Christ, and raise them up to sit together with him in heavenly places, for this end, that in the ages to come hee may shew the exceeding riches of his grace in his kindnesse towards us in Christ Jesus, Ephes. 2. 5.

This applyed will teach us,

First, not to judge rashly of other men, though we see them fall into sins, and lie long in them, yet we may not think them Reprobates, or finall or totall Apostates, but suspending our judgements wait to see the mighty power and work of God in them: For who art thou that judgest another mans servant, for God is able to make him stand if hee stagger, and to raise him if hee bee fallen; as *Peter* falling from the third loft, from confession of Christ, to denyall of him, from simple dervall to

doublet?

B 3

perjury,

perjury, from thence to execrations, yet the Cock crowing, and Jesus looking back, he goes out and weeps bitterly.

Secondly, it ministers no small consolation unto them that mourn for those who are dear unto them, being fallen into, and lying in any knowne and dangerous sinnes; as Pastours for their people, Parents for their Children, and friends one for another; let them not utterly faint, nor (despairing) give over to use all possible meanes for the recovery of them; as Pastours to preach and exhort Publikely and privately, with long-suffering and wisdom; private men (as their severall conditions shall require) to exhort and intreat one another, and all men to pray one for another, earnestly desiring and thirsting after their welfare and salvation, and never despairing of successe upon such exhortations and prayers, so long as the parry thus affected drawes out this life; according to an excellent saying of *S. Austine* to this purpose, "We must despair of none so long as the patience of God doth lead him to repentance, and doth not take the wicked out of this life, who desires not the death of a sinner, but rather that he should be converted and live: is hee a Pagan to day, whence knowest thou but that he may become a Christian to morrow? Is hee to day an unbelieving Jew, what if to morrow he shall beleve in *Christ*? Is he an Heretick to day, what if to morrow he shall follow the Catholike Faith? Is he a Schismatick

*De nullo desperandum est, quamdiu patientia Dei ad penitentiam adducit; nec de hac vita rapit impium, qui non vult mortem peccatoris, quantum ut revertatur, & vivat: Paganus est hodie, unde scis utrum sit crastino Christianus? Judaeus est hodie infidelis, quid si cras credat in Christum, &c. Auslin de ver. Dom. ser. 11.*



" Schismatick to day, what if he shall to morrow  
 " embrace the Catholike peace? yea, what if those  
 " (whom thou notest to live in any kinde of sin,  
 " and now condemnest them as most desperate)  
 " shall, before they end this life, come unto re-  
 " pentance, and finde the true life? wherefore  
 " knowing nothing to the contrary of any such, let  
 " us not fail to mourn and pray for them, we may  
 " at the last obtain our desire, and joy in behold-  
 " ing their conversion: as of his Mother *Moni-  
 cha S. Austine* reports, who seeing her sonne fol-  
 low the wicked Manachees, though she had long  
 prayed, and used all other possible means for his  
 conversion, and though she seemed never the bet-  
 ter, yet was she not the flacker in weeping and  
 " sighing, nor ceased she every hour of her prayers  
 " to lament over mee unto thee, O God, and her  
 " prayers did enter into thy sight, although thou  
 " diddest as yet leave me to be deeply involved in  
 " that darknesse; yet at last was her prayers heard,  
 and granted with advantage, for hee became not  
 onely a faithfull and Orthodox Christian, but a  
 painfull Bishop, and a great and shining light in  
 the Church of God. This pious Matron let us  
 imitate, hoping for like successe. I might tell  
 you how charity moves us to this duty, but I passe  
 it at this time, onely ending with the saying of a  
 Divine Poet, As help and phisick is carefully ap-  
 plied to those that are sick in body, and oppres-  
 sed with diseases, so long as life remains in  
 them,

*Fletu & gemitu  
 segnior, non desine-  
 ret horis omnibus  
 orationum suarum  
 de me plangere ad  
 te, & intrabant in  
 conspectum tuum  
 preces ejus: & ta-  
 men me dimittebas  
 adhuc volvi, & in-  
 volvi in illa cali-  
 gine. Confes. lib. 3.*

*Sic pravis multa  
vitiis mole gra-  
vatis,*

*Sanctarum pietas,  
est adhibenda pre-  
cum. Prosper. E-  
pigram. 90.*

*Acts 2.37.*

*Acts 16.30.31.*

*Nam & hoc ceperat  
ultionis terror.  
Erasmus.*

*Observation.*

*Prov. 21.15.  
Mechittah pavor.  
Vulg contritio  
Junius.*

*2 Sam. 24.10.*

*For men oppress'd with masse of sinnes so bad,  
Of holy prayers devotion must be had:*

(This (of the men enquiring) observed, we proceed to the matter or question it selfe, *what shall we do?* Which words are oftentimes the token of an anxious, and fearfull heart, terrified with the apprehension of some sinne, and danger of judgement following upon it; thus the *Jews* (pricked at the heart in hearing *S. Peters* Sermon, convincing them of murthering of the Lord *Jesus*) cry, *what shall we do?* and the *Jaylor* terrified with the apprehension of errour, in keeping the Apostles prisoners, by a miraculous earthquake, and throwing open the prison doors, saith, *Sirs, what must I do to be saved?* So these soul-dieters being taken with an apprehension of Gods vengeance to come upon their sinnes, do crie unto *Iohn Baptist*, *And what shall we do?* From whence we learn,

*That terrours of conscience and fear of wrath and judgement, are the attendants of wicked lives and sinfull workes.*

*Solomon* teaches us, *That destruction shall be to the workers of iniquity:* The word from the Hebrew translated *Destruction*, is also read *Fear* and *Contrition*, which is a tearing of the heart: *Dauids* heart smote him after he had numbred the people, and King *Belshazzar* (after he had prophaned the consecrated Vessels which had bene plundered out of the Temple at *Hierusalem*) was so affrighted

red with the sight of the Hand-writing upon the wall, that his countenance changed, his thoughts troubled him, and his joynts were loosed, so as his Knees smote one against the other; so both his heart and body were torn asunder.

The consideration of this may teach us chiefly to be very heedfull and diligent to avoid all sins, and all things whatsoever may draw us into sinne and wickednesse, least we beget in our hearts this corroding worm of terrour and fear of judgement in the conscience, a torment not to be expressed, and farre exceeding the supportance of the stoutest heart that ever was. *The spirit of a man will beare his infirmity, & that is, a sicknesse or wound, with patience and magnanimity, but a wounded spirit who can beare?* a spirit that is smitten with conscience of sinne, and contrite or contrite in pierces with the expectation of wrath and judgement to come, who can? even none with patience undergo it. One speaking of a man under this scourge, loveliness of a natural apprehension, thus speaks, *But why should they think that they escape a need whom conscience once of an accused dead beats, and with silent strokes doth faithfully make a porter in our mind, a hidden and doth shake the fear of the Lord more keen, and far more vehement? When did Creation see Adam thus afflicted? Both night and day within his breast to be a Godly sorrow, and a Reverence of wickedness; for thus*

Dan. 5. 6.

Application

Prov. 8. 14.

*Cur tamen hos in  
evangelio putat, quod  
a. r. i. confecti sunt  
Mens habet attoni-  
tos. & surdo verba  
cadit Occultum  
quatieme animo  
tortore sigillum?  
Pena quidem vehe-  
mens, & multo se-  
vior illis, Quas &  
Cadiiis gravis  
invenit. & Pyl-  
marum. Noctis  
etiam in somno  
etiam in somno  
etiam in somno*



Quapropter uultor  
 primum, quod est  
 optimum, ne un-  
 quam in animo  
 concipiamus cor-  
 ruptam cupidita-  
 tem, quod si quando  
 conceperimus inuis  
 praefocamus: rursum  
 si huc usque fueri-  
 mus negligentes  
 iniquitatem in apu-  
 progressum mox oc-  
 cidimus per confes-  
 sionem, per lacry-  
 mas, per propriorum  
 commissorum accu-  
 sationem. Chrysost.  
 Conc. 4. de La-  
 zaro.

Observation. 2.

2 Corinth. 7. 11.

Non timere non

pissent, qui peccata

sua agnoverunt, & q;

Deum iustum, mo-

Upon this consideration of conscience thus be-  
 euling for sin, S. Chrysostome, by comparing it  
 to an uncorrupt judge, and an incessant accuser,  
 checking us before we commit sin, in commit-  
 ting it, and after it is committed, infers this triple  
 exhortation, wherefore I exhort, first of all, which is the  
 best, that we never conceive in our hearts any wicked  
 desire, but if we have at any time conceived such a  
 desire, let us choak it within us; again, if we  
 have yet been negligent, let us straightway kill our  
 sin, as soon as it is brought forth into work, by con-  
 fession and tears, and accusing our own offences. Thus  
 this learned Father, to whose grave exhortation  
 let me adde this reason; that all men take heed  
 either carefully to prevent, or by confession and  
 repentance to redresse these terrours and tortours  
 of conscience for sin, lest they drive them with  
 Haman, Nabithophet and Judas, to be their owne  
 executioners, or the like end, and so to tormentes  
 that never will have end.

A second observation which we may collect  
 from the fear and astonishment in these souldiers,  
 arising from the terrour of Gods judgement, and  
 accompanying their true repentance and confessi-  
 on, is, That true repentance is accompanied with  
 the fear of the Majesty and judgement of God,  
 who by sin is offended: this is noted by the A-  
 postle in the Corinthians, as a marke of their  
 godly sorrow, "They cannot possibly but fear,  
 who know their sins, and beleve that God is  
 just, and a Revenger of wickednesse; for thus  
 "the

the sinner thinks within himself, Behold, thou  
 " must give an account, and what answer wilt thou  
 " bring before so great a Judge? If I should tell  
 you some example, *David* is sufficient, who in his  
 penitentiall Psalms, saith, that his bones were  
 broken, Gods arrowes did stick in him, and his  
 hand pressed him sore, that there was no health in  
 his flesh, nor rest in his bones; with other ex-  
 pressions to like purpose.

*liq; vindicem esse  
 credunt: ita enim  
 apud se peccator co-  
 gitat, en reddenda  
 est tibi ratio, &  
 quid adferes cor  
 tanto Iudice. Bue.  
 Calv. apud Mar-  
 lor in locum.*

The reason of such fear is, the proper effect of  
 the Law preached unto the conscience; it is a  
 Schoolmaster to bring us unto Christ, but first  
 it workes death, and kills us in our owne eyes,  
 wounding us with the apprehension of our owne  
 guilt and Gods justice; and being wounded wee  
 are fit patients and subjects prepared for Christ  
 the chief Physitian of the soule, to shew his power  
 and goodnesse in our restoration to spirituall  
 health, and joy in the Holy Ghost, and love of  
 God. We read of a two-fold Spirit, the one  
 of bondage, unto fear; the other the Spirit of adop-  
 tion, unto boldnesse, to call upon God our Fa-  
 ther; which indeed are not two distinct Spi-  
 rits, but they are severall operations of the same  
 Spirit; for there is but one Spirit, and by a  
 Metonymie of the Efficient for the Effect, they are  
 called Spirits: but the order of the Spirits work-  
 ing, is, first, bondage and fear, and then invocati-  
 on of the Father; in his first operation he re-  
 bukes men of sin, and lets them see (in whom  
 he worketh) now they are in bondage and bondage they  
 lie

Rom. 8. 15.

Ephes. 4. 4.

4. 4. 4. 4.

The applicacon herof will further minister,  
First, a tryall whereby we may know if we be in  
the way of grace, if either we have been or now are  
brought under this fear, so as we may truly pray  
with *David*, *Make me to hear of joy and gladnesse,*  
*that the bones which thou hast broken may rejoyce;* and  
and in the midst of such feare collect comfort un-  
to our selves, that such feares are the forerunners and  
preparatives unto assured joy and consolation in  
that love which casteth out fear. And will he do  
this again, it lets men see, that those (which are not  
or never were touched and terrified with this fear  
of the Divine Justice) are not as yet entred into the  
way of happinesse and eternall life; those that  
can drink iniquity like water, and binde sinnes to-  
gether as it were with Cart Ropes, that add drun-  
kenesse to thirst, and thirst to drunkenesse, that  
give themselves and their members servants to in-  
quity, and work all manner of sin; and reioice with  
greedinesse, and yet can sleepe soundly, and walke  
merrily in worldly employments, without checks or  
affrightings of their conscience, did never yet taste  
of the waters of *Marah* or true repentance; and so  
farre from true, aliens from the covenant of grace,  
and



and hopelesse of the life of glory: their not fearing, is not from the apprehension of the testimony of Gods Spirit witnessing unto their spirits that they are the children of God; but from the not apprehension of their owne misery; their peace (of which they can say they were never afraid, but God would save them) arises not from the certainty of their faith, but from the security and senselesse of their own hearts, and their spirituall death in sinnes and trespasses, that as dead men strive not agalust any thing that would hurt a living man, nor crie for grief of any offensive thing, no not if they should carry fire in their bosomes: so these men neither fear, struggle nor cry for grief, though they carry in their bosoms many coales of fire, many flames of sinfull lusts, burning in their hearts and consciences; these men S. Bernard counteth the most dead of all, who is more dead then he that carries fire in his bosome; sin in his conscience, and neither feels, nor shakes it out, nor fears? And another judicious and learned Writers opinion, is this, *It is out of doubt, that they (who are not touched with remorse for their sins, nor fear of the wrath to come, and in whose hearts never entered that care, to say, What shall we do to be saved?) have not as yet known the very beginnings of salvation.*

We have also observable another note of true repentance in these souldiers, which is *To be touched with the desire of a better life, and amendment of what is amisse; this is the suremarke,*

7. d. 11. 10. 2

*Quis magis mortuus  
est eo, qui portat ig-  
nem in sinu, pecca-  
tum in conscientia;  
nec sentit, nec excu-  
tit, nec expavescit.  
De Resurrect.  
Dom. ser. 2.*

Cooper ubi supra  
et 11. 12.

*De vita meliori des-  
iderio tangi. Enclima  
in Paraphr.*

2 Corinth. 7.

*Desiderat reformationem, qui se scit factum per peccatum deformem. Ambros. in locum.*

Psal. 51. 2.

being of free will, when fear may be upon force; this is noted by the Apostle as a marke of repentance in the *Corinthians*, behold, what desire, which is expounded to be desire of reformation; for, *He desires to be reformed, who knows himselfe to be by sin deformed*: This wee finde in *David*, when he saith, *wash me thoroughly from mine iniquity, and cleanse from my sinnes*; which may be understood, not onely of his desire to be washed from the guilt of sin already past, but to be kept clean from the filth of sin, which he might contract in time to come: and further, he prayeth God to create in him a new heart, and to renew a right spirit within him; and so from a new heart and spirit, new words and works might proceed.

This principally serves us for another touchstone, to try the sincerity and truth of repentance in a mans heart, and therewith may every man judge his own self, for desire is seen to none else. Wicked men fear, yea the Devill beleeves God to be just, and trembles. Wicked *Balaam* prays that his soule may die the death of the righteous; for, fear of judgement, and desire of felicity may be in the wicked, even out of selfe-love; but true desire of reformation, to live the life of the righteous, is onely in the godly. *David* prays, *O that my wayes were made so direct that I might keep thy statutes*. Wee may finde the Jewes cut at the heart with *Stephens* Sermon, and *Felix* trembling whiles *S. Paul* reasoned of righteousness, temperance and judgement to come: and before these,

Herod

Psa. 119.

Acts 7. 54.

Acts 24. 13.

Herod feared John Baptist, and heard him gladly, and did many things: But the Jewes did not give over murdering the Lords servants and messengers, for they stoned Steven; nor did Felix desire to follow righteousness, for he hoped for a bribe to have been given him to set Paul at liberty, which failing, he unjustly detained him in prison, and for favour (to gratifie the Jewes) left him bound behinde him when he went out of Office; and Herod was so farr from desire of reformation of his incestuous life with Herodias, which had been his brothers wife, for which he was reproved of John, that for their more quiet security in that filthinesse, at Herodias request by her daughter, John Baptists head must bee cut off; Now, as these, so other wicked men become affrighted, and tremble in their consciences when they hear of Gods judgement and Hell-fire. As it is said, that fire in the Wildernesse will affright wilde beasts, so the contemplative sight of Hell-fire, is able to affright the wildest and most brutish man that is; but the true penitent, together with their fear of judgement, are touched with desire of amendment: and this is said to be the reason for which S. Paul joyns these two [fear and desire] together in the\* forecited place, that is, Because the wicked are sometime touched with the like fear, he adds desire, which affection is most apparent to be more free than fear; for we fear against our wills, but we never desire but with full consent. We have thus much observed from

Mark 6.20

\* 2 Cor. 7.

*Quia autem simili  
pavore tanguntur  
interdum etiam  
impii, subjungit de-  
siderium, quem af-  
fectum magis volun-  
tarium esse constat  
quam sit timor; ti-  
mentis etenim invu-  
li, nunquam desi-  
deramus nisi sponte.*  
Marlor. in locum

the



ca. 8. d. 11. d.

the affections out of which this question did arise, let us now mark and speak of the intention or end whereunto it aymes; *what shall we do (to wit) that we may be saved, and eschue the wrath to come?* or, that we may see the salvation of God, and be saved from the cutting down by the Axe of Gods judgement, and casting into the fire, not onely of present tribulation, but of eternall damnation also. Of all questions that can be made, this is most of all to be sought after, and of all things that belong unro man, the chiefest care and most diligent pains are to be taken about the salvation of Soul and Body, in freedome and deliverance from Gods wrath and Hell-fire, which by sin he hath deserved; and in the fruition of eternall life, which is the gift of God, through Jesus Christ our Lord. The ground of this assertion may be taken from mans eternity from the time of his Creation, after the Image of God, whereby he is the most excellent of all Creatures, yet thereby the most miserable, if by the Axe of Gods justice he be cut from the presence of God, and shut up in Hell-fire and perpetuall torments; the inferiour living Creatures having onely an airy soul, onely sensible by conjunction with the body; but being separated turnes to a condition as incapable of delight, so unsensible of misery: but of man we beleeve and say with S. Austine, *Onely man we beleeve to have a substantiall soul, which liveth after the body is put off, and doth remaine in will and senses lively, as when*

A parte post.

- *Solum hominem*  
- *credimus habere*  
- *animam substanti-*  
- *alem, quae exiit cor-*  
- *pore vivo, & sensus*  
- *sui digna ingens*  
- *et aeterna restet.*  
- *Lib. 1. c. 1. Or.*  
- *Thod. ad cap. 15.*

it was in the body, by which estate he is capable either of wellfare and joy, or misery and torments, so as his immortality renders him more happy by many degrees then other creatures, if he shall attain to joy and felicity; but woefull beyond all comparisons, if his condition shall fall to be misery and torments, of all which we have sufficient testimony from Christ himselfe in the Parable or History of the rich man and *Lazarus* the Beggar: Out of all which we may to our purpose collect these observations.

Luke 16.

First, the immortality of the soul after the body be dead: for after the mention of both their deaths, we have the record of both their soules still being and subsisting; the one in *Abraham's* bosome, the other in Hell.

Secondly, the distinction or diversity of conditions wherein they were placed: the one is comforted, the other tormented.

Thirdly, the retaining of the senses, the rich man complains that hee was tormented in the flame, and desired to have a drop of water from *Lazarus* his finger to cool his tongue: and his wits, as of memory, for *Abraham* bad the rich man remember the former condition of comfort which he enjoyed, and the misery under which *Lazarus* did lye: and hee remembred his five Brothers whom hee had left behinde him, desirous to prevent their coming into the same torments. As wee beleeve the immortality of the soule, so we beleeve and

D

confesse

confesse the resurrection of the bodies of men, and that they shall be raised in incorruption and immortality, which condition of immortality and incorruption shall be common to the wicked and to the godly, that the one may be capable of perpetuall Torments, the other of eternall joyes; or

*Propterea incorruptio & immortalitas dabitur etiam corporibus miserorum, ut nec ipsi æternam penam finiant, nec ipsos consumat immortalis pena, sed beati incorruptione justorum corpora donabuntur, ut & ipsi in gloria & in ipsis gloria eterna permaneat. Prosper. de vit. contempl. cap. 3.*

as one saith, For this end incorruption and immortality shall be given even unto the bodies of the miserable; that neither they may have their eternall punishment, nor their immortall punishment may make an end of them, but onely punish them: and to this end the bodies of the just or righteous men shall be endued with incorruption, that both they may remain in glory, and eternall glory may remain in them. And

that wee the more seriously apply our selves to diligence in this work, in inquiring after, and seeking to learn, and labouring in the means that produce salvation unto us, it shall not be amiss to take into our deepest consideration, the wofull and miserable condition of damnation, as well *(sub pena damni)* under the penalty of damage of that which was lost, as *(sub pena sensus)* under the penalty of sense, feeling or durance; the one depriving man of the sight of the salvation of God; the other cutting him down and casting him into Hell fire: In which two penalties of losse and feeling, is placed mans miserable and wofull condition under damnation for sin, answerable to the two parts of sin; whereof the first is the aversion or turning from the inchangeable good, which is God onely; whereunto answers

the

*In peccato sunt duo aversio ab incommutabili bono & inordinata conversio ad commutabile ex parte aversionis respondet peccato*



the penalty of damage or losse of the immutable good, which is God onely: the other is the inordinate conversion to the changing and mutable good, which is the Creature, whereunto shall answer the sense or feeling of real torment.

*pæna damni ex parte inordinata conversionis respondet ei pæna sensus.*  
Aquin. 12. q. 87.  
art. 4. c.

The former of these is the penalty of damage, the losse of God and eternall life, which is the fruition of his blissefull presence, of which David saith, *In thy presence is fulnesse of joy, and at thy right hand are pleasures for evermore.*; Of this S. Chrysostome for himself professeth, That though many men did fear Hell onely, yet he accounted *The losse of that glory to be farre more bitter than Hell it self.* The greatnesse of this damage or losse is best known by considering the things that are lost, which though farre above our expression, because they exceed the capacity of our apprehension to conceive what they are, yet may we (by some words of the Scriptures, which serve hereunto, as titles set upon Boxes full of precious Jewels or excellent confections) guesse at the worth and nature of the things themselves.

Psalm 16. 11.

*Illius gloria amissionem Gehenna multo amariorum esse.*  
Ad popul. Antioch. Hom. 47.

First, it is called joy; to the faithfull it shall be said, *Well done good and faithfull servant, come enter into the joy of thy Lord.*

1. Joy.  
Matth. 25. 21.

Secondly, because society enlargeth joy, there shall be the most desirable company of the holy Patriarchs and Prophets, with all the faithfull which come from the East, West, north and South, and shall sit down in the Kingdom of God; yea there shall be the company of Christ himself, and

2. Societas.

Luke 13. 28, 29.

as he was on earth, in the form of a servant, but glorified with the glory that he had with his Father, before the world began, according to the state of exaltation of his humanity, & attended with all his holy Angels; so that if it were a ravishment to the Apostles (spectatours of his Transfiguration) to behold him in glory, attended onely with *Moses* and *Elias*, and conferring of his bitter death and passion which he was to fulfill at *Hierusalem*, what shall it be to see him attended with the whole retinue and Train of Heaven? surely it will then be said, *It is good to be here.*

*Bonum est esse hic.*

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Thirdly, to be among such glorious company, and our selves in a mean condition and sordid quality, would occasion blushing and shame; but that also shall be removed, for the righteous shall shine like the Sun in the Kingdom of their Father; they shall be like the Angels of God in Heaven: yea, they shall be like to Christ himselfe in kinde and quality, though not in measure and equality of glory; for he shall change our vile bodies that they shall be fashioned like unto his glorious body; and as we have borne the Image of the earthly, so shall we bear the Image of the heavenly.

Fourthly, to enjoy these excellencies of joy, society and glory, must needs suffer some Eclipse if there were any thought of alteration of such an happy state; but from that fear shall be sufficient security, there shall bee no more death, nor sorrow, nor crying, nor any more paine; neither shall there be any fear of being oured of that estate by

by

by the malice of Satan or his Instruments, as our first Parents were of Paradise; for the Devill that deceived them shall be cast into the Lake of fire and Brimstone, and shall be tormented day and night for ever and ever; And the God of peace shall bruise Satan under their feet.

Revel. 20. 10.

Rom. 16. 20.

5.

Fifthly, that nothing be wanting to the perfection and complement of felicity, whatsoever is desirable shall be supplied by the presence of Gods true contentednesse and sufficiency shall be God himselfe, who is all-sufficient, and shall fill all things with all manner of goodnesse; God shall be all in all, as it is said 1 Cor. 15. 28. Now if the losse of joy, the company of the Patriarchs, Prophets, holy men, and Christ himself, together with the glory and excellencies which shall array the bodies of the Saints in the resurrection, and all these exempted from end and change, as likewise the losse of the presence of God, and all-sufficiency in him be not a great dammage, judge in your selves; and therefore most necessary to prevent it, is this, the Souldiers question, *what shall we do?* But, we shall the better understand the necessity of this question, by considering the other part of damnation, which is the penalty of suffering or feeling, wherein wee finde from the Scriptures these oppositions unto the state of salvation.

*Vera enim Arces erit ipse Deus Shaddai, qui omnimoda bonitate omnia implebit. Aretius probl. loc. vit. xter.*

First, in stead of joy there shall be weeping and wailing, and gnashing of teeth.

Matth. 8. 12.

Secondly, in stead of the societie of holy men, and Christ himself, there shall be the company



Math. 25. 41.

of the Devill and his Angels.

Thirdly, where these are can be no thought of any glory, but of all confusion.

Mark 9. 44.

Fourthly, there shall be a perpetuity, but it shall be of Worm that dyeth not, and the fire that never goeth out.

2 Thes. 1. 9.

Lastly, in stead of the presence of God, and sufficiency of happinesse thereby, shall be the punishment of everlasting destruction from the presence of the Lord, and from the glory of his power.

We shall yet better inform our selves in these matters, (both the nature and condition of damnation, under the punishment of sense or feeling, and the necessity of diligence, in seeking to know, and in using the means to escape it) if we shall with mature deliberation weigh and consider the Names which in the Scriptures are given to Hell, expressing the nature or the quality of the torments there.

I.

*Det. Mari. de rapin  
Esa. loc. com. claf. 3  
loc. 16. Arc. probl.  
loc. de Infer.*

Psal. 55. 15.

Psa. 49. 14.

First, it is called SHEOL, which is derived from a word signifying *desire*, or to be greedy of a thing; thus of the wicked it is said, *Death shall seaze upon them, and they shall go down quick into [SHEOL] Hell*; and afore it is said of the damned, *They lie [LISHEOL] in hell like sheep, and Death feedeth upon them*: which place may import the torments to be such, as of Dogs tearing the flesh, and drinking the blood of living men.

II.

Psa. 88. 11.

Secondly, it is called ABADDON, which signifies *a state of perdition, a thing utterly lost*; noting the impossibility of recovery, *To returne from*

from thence, and escape unto heaven.

Thirdly, it is called **BEER SHACHATH**, the pit of destruction, or, \* the pit of a ditch; or, deep pit; noting the recovery or return to be impossible, as is aforesaid.

Fourthly, it is called **TSALMAUETH**, The shadow of death, the reason whereof may bee, that as in shades where are never any shining of the Sun, which by his warmth cherisheth and comforteth the Plants, and maketh them to vegetate, and bring forth their fruits to ripenesse; there is either no fruit at all, or else but bitter: so, in Hell the shadow of death, there is no fruit of comfort, but bitternesse of sorrow, by reason of the absence of the comfortable Spirit, and the presence of God, who is called the Sun, and Jesus Christ the Sun of righteousness, in whose wings (as it were the rayes and beams of the Sun) are conveyed unto us the sweet fruit of comfort and salvation.

Fifthly, it is called **TOPHETH**, which signifieth A Drumme, and was the name of a place where sacrifices were offered to the Idol *Moloch*, unto whom they did offer in sacrifices their sons and daughters, and herein were used Drummes, which made a confused noise, to stop the ears of the Parents and others that stood by, that they should not hear the cry of those Children, which were burnt in those abominable sacrifices. Whereby is understood what confusion, howlings and cryings there are in Hell, extorted from the damned

*Remare illinc sperasq; evadere ad auras.*

III.

\* *Potentia foret Arias Montan.*

III.

*Psa. 84. 11.*

*Malac 4. 3.*

V.

Isay. 30. 33.

*Aret, ubi supra,  
Munster. in Anno-  
tat. in locum.*

*Ignem habitacu-  
lum.*

*Impiorum anima &  
corpora.*

*Fœda animi cupi-  
ditates, quæ hic fide  
non purgantur, eter-  
ni incendii erunt  
somenta, lignorum  
& carbonum vice.*

Matth. 10. 23.

Matth. 22. 13.

Jude 13.

ned by those extream and insufferable torments. Of it the Prophet *Isaiah* thus speakes, *Tophet is ordained of old, yea for the King it is prepared, he hath made it deep and large, the pile thereof is fire and much wood; the breath of the Lord like a stream of brimstone doth kindle it.* Hereon is excellently noted, first, the certain appointment and preparation of this place by the judgement of God. Secondly, that it is in some lower place, because of the deepnesse of it, and the current of Brimstone. Thirdly, the forme of those unutterable torments of fire and Brimstone, and that it is a *fiery habitation*. Fourthly, the extent of the place, deep and large, whereby is noted also the multitude of those that shall bee damned. Fifthly, the matter or subject of such torments, which is fire and much wood; which is expounded either to be *the bodies and souls of the unrighteous or wicked*; or, *the filthy desires of the minde which are not here purged by faith*, shall be the *fuell of eternall fire, in stead of wood and coals*. Lastly, the perpetuity of it, for *the Spirit of the Lord doth kindle it*; that is, the will of the Lord shall supply the fire with perpetuall strength and force. Besides these, we have in the New Testament other Names, no lesse significant and proper to our purpose; as first it is called *ADES*, which may well betoken darknesse, that nothing can be seen; that which elsewhere is called *extream darknesse*, and *blacknesse of darknesse*, which answers to *TSALMAVETH*, the shadow of death,

so



so dark as nothing can be seen by reason of the absence of the Suns Beams or Rayes to enlighten it; Now darknesse among the Hebrews betokeneth calamity and misery; so we do hereby understand Hell to be a place of calamities and miseries.

Beza annot. in  
Lu'e 1.17.

Mark 9.

2 Kings 23.10.

Jerem 7.32.

Revel. 9.

Secondly, it is called GEHENNA, which was a Valley near to *Jerusalem*, the same that was called TOPHETH, where sacrifices were offered to the Idol *Moloch*, and took the name of *Gehenna* from the owner of it, who was the son of one called *Hinnom*. It was translated by *Iesiah* from that vile Idolatrous service, that no more Children should bee sacrificed therein; and it became a place of all filthinesse, and all dead carcases, and whatsoever was stinking and offensive in *Jerusalem* was cast out thither, and became a place where the execution of justice was done upon offenders, that it was called the Valley of slaughters. All this betokens unto us what extreme abominations and filthinesse is in Hell; and how it is a place for the execution of Gods justice upon offenders, being under those eternall torments.

Thirdly, it is called ABYSSUS, a bottomlesse place, agreeing with BEER SHACHATH, the deep Ditch or Pit, so deep as there is no returning from it; as *Abraham* said to the rich man, I whose that would come from you cannot: and it is called The Lake of fire and Brimstone; noting, that as burning Brimstone affects all the senses with griefe, as the eyes with offensive

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sparkling,

sparkling, the nostrils with stinking the flesh and blood with scalding and burning : so those that are incarcerated in *hell*, shall have their senses affected with all manner of torments.

Omitting other Names of *Hell* from these thus explained, we collect, seeing Names and Natures agree together to expresse the miseries and torments of the Damned, in the penalty of sense or suffering in the senses, as well as in the penalty of damage; it becometh all men that value their own salvation, the safety of soul and body, to be diligent to learn and industrious to perform what they should do to be saved.

From these premisses thus laid down, we may further inferr an Use of exhortation, to excite all men to the pursuite of this duty, to learn and perform what possibly they may tending to the salvation of their souls and bodies, remembering that we have in us souls that are immortall, and bodies that must rise again and partake of wo or welfare for eternity : As in the immortality of the soule wee exceed the beasts and all living creatures on earth; so let us labour to outgo the Beasts in providing for the safety of our immortall part. It is wisdom to provide a new Farme before an old Lease be run out, that we may have a place to shroud our heads under if our Landlord should turn us out of door. The Lease which we hold of these our bodies for term of life, as I may so say, runnes very swiftly, or as *Iob* saith,

more

more swiftly then a weavers shuttle; yea, indeed we are Tenants, but at the will of the Lord; and out of these we are sure we shall be thrust, for the Lord is resolved to put them downe; these earthly tabernacles must be dissolved to their first principles, Dust they are, and to dust they must return. Is it not a great folly so to live that at death a man can through uncertainty or despair of salvation speake no comfort to his soule; then amazed with feares and doubtings? O what an horreur will it then be to the poor soule divested, and dispossessed of the body! Or, as S. Bernard seems to speake unto his soule; *What a fear shall that be, O my soul; when leaving all these behinde thee whose presence is now so delightfull unto thee, whose sight is so gratesfull, whose cohabitation so familiar; thou alone by thy self (entering into an unknown Region) shalt see those horrid Monsters rushing by Troops upon thee, (supposing the Devils to attempt souls at their departures) who is there that will succour thee in a day of such necessity? who will deliver thee from those roaring beasts prepared to the Prey? Who will comfort thee? Who will set thee free? O my dear Children, let us remember these our last things, that we sin not; yea, I pray you, let us remember them, that we may in wisdom project for a comfortable departure, and prevent this so discomolate and miserable condition, and that which shall bee the confusion of all, when the*

Job 7.6.

Ad voluntatem Domini.

*Quis ille prior erit, O anima mea, cum dimissis omnibus quorum tibi est jam jucunda presentia, tam gratus aspectus, cohabitatio ipsa tam familiaris, sola ingrediens incognitam ponitus Regionem: occurrant tibi inere cateruatim reserrimis illa monstra videbis: quis tibi in die tanta necessitatis occurret? quis inebitur a ruginibus preparatis adscam? quis consolabitur? quis deducet? Filii mei, memoremur hec novissima nostra ne peccemus. Serm. de eo quod legitur in Job, in serm. tribulat. laborab.*



Mar. 25. 11, 12.

soule shall come to knocke at the doore of the  
 Bridechamber of Jesus Christ, and his Spouse  
 the Church, and to say, *Lord, Lord, open unto  
 me*; then to hear, is spoken from within, *Depart  
 from me, I know thee not*; as if it should be said,  
 I have not seene thy face in my House, calling  
 upon my Name, or singing Psalmes unto my  
 praise; nor hast thou sate at my feet hearing my  
 Word, nor at my Table receiving my Sacra-  
 ments, neither hast thou fought under my Banner  
 against the corruptions of the times, nor the sin-  
 full affections and lusts of thine own flesh; nei-  
 ther hast thou fought unto me for grace to resist  
 sin, and to keep my Commandements, nor the  
 supply of gifts and graces of my Spirit needfull  
 for my service in the Church, and thine owne  
 salvation; and seekest thou now unto me, think-  
 ing that I will save thee? no be gone I will have  
 nothing to doe with thee. Were it not much  
 better (so to live, and labour for salvation, that  
 we may say with S. Paul, *I have fought a good fight,*  
*I have finished my course, I have kept the faith,*  
*henceforth is laid up for me a Crowne of righteous-*  
*nesse, which the Lord the righteous iudge shall give*  
*unto me at that day*? He that so liuerh and obtain-  
 eth such assurance, may at his last gaspe say un-  
 to his soule departing out of his body, whether  
 wounded in warts, wearied with labours, or worn  
 with diseases, as one *Babylon* a valiant Martyr, of  
 Jesus Christ, said at his death, *Turn unto thy*

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thy  
rest

rest, O my soul, for the Lord hath respect unto thee; and may joyfully expect a guard of Holy Angels to be his convoy unto *Abrahams* bosome, the place of rest, those that die in the Lord doe cease from their labours, and whither they shall be received with welcome, and that most happy and comfortable gratulation, *Well done good and faithfull servant*, that hast been pious in time of peace and tranquillity, devout in prayer, charitable in helmes, upright towards men and religious towards God; and in times of war and persecution patient, and constant under the Crosse and sufferings for righteousness sake. Come enter thou into the joy of thy Lord: *hallelujah* and *glorify* to God. We have from hence also matter of reprehension of all such as are heedlesse or negligent in this great businesse of their salvation, and such there are too many; who (like *Bartholomew*) were and perplex themselves about the things of this life, but the better part of the things of their salvation; that other life, which is incomparably more diligently and carefully to be respected, they slight, and negligently look upon. This we shall discover if we doe but with a curious eye take a view of the ordinary passages and demeanours of men herein: Doe we not see how when Childhood and minority gaine past, and a man comes to have the rein in his own hands, then wanton youth delights in Horses, Dogs and other vanities; but no sooner are his

*Converte anima mea ad quietem tuam, Dominus enim respexit te. Camerer. in catal. Cathol. precip.*

*Qua incomparabili ter diligentius solicitiusque curanda est.*

*Qua incomparabili ter diligentius solicitiusque curanda est.*

*Imberbis juvenis tandem custodit more gaudet canibus.*

*Conuersis studiis  
atq; animusq; viri-  
bi quarit opes ami-  
citias infernis honori  
Horat. art. Poetic.*

youthfull dayes gone, but hee turnes over that  
Leafe (as we say) and takes another course; and  
seeks for riches, friends and honours; which (if  
he speed of) are but at the best vanities and vexa-  
tions of the spirit, being commonly obtained  
with care, alwayes continued and kept with fear,  
and often lost with sorrow, and ever subject to  
change and mutability, but the soul (which is im-  
mortal and immutable) is all the while set aside  
and neglected. An excellent saying hath an an-  
cient Father to this purpose, which we may here  
insert, *In all things every where inconstancy and in-*

*In omnibus ubique  
rebus ipsis inconstan-  
tia et instabilitas  
signatur.  
Chrysost. in Ep. 1.  
ad Timot. Hom 15*

*stability is sealed; it is not alway Winter, nor  
there is Summer evat him; the season of the  
Spring doth flie, and Autumn slips away; what  
shall we speake of flowers, what of Kings, who  
now live, and to morrow cease to be? What  
shall we say of rich men, what of gallant houses?  
yea, what of the night and day? What of the  
Moon? doe not these suffer changes? is not the  
Sun it self often Eclipsed, is it not obscured?*

*Ullane res visibiles  
permanet semper?  
prorsus nulla.*

*is it not covering with a cloud? is there any visible  
thing that last for ever? none at all: only the soul (of  
all things which we have) is perpetuall, and that  
we neglect. We take great care for the things  
that change, as if they were permanent, but of  
the eternally abiding soul (as if it were a fading  
thing) we have no respect at all. Thus saith Saint  
Chrysostome,*

*Sola ex his quae in  
uolubilibus sunt anima  
perpetua est, & eam  
negligimus.*

*There is yet another sort of men within the  
compasse*



compasse of reprehension, who out-goe negligence, and are apparently desperate and wilfully bent to overthrow their Souls; who by swearing, lying, killing, stealing, whoring, and other like, (of which it is said, that none of them shall enter into the kingdome of God, but shall be shut up in the Lake that burneth with fire and Brimstone) give plain testimony that their soule speaks within them, *Let me die and be damned;* so thou mayest reign, or so thou mayest fill thy body full of lusts and pleasures, thy head with pride and honours, thy belly with wine and delicacies, thy hands with blood, thy heart with malice; or so thou mayest have thy Chests full of gold, thy fields and barns full of Corn, and thy pastures of sheep and Cattell, and then say to me, Soul, take thine ease, thou hast goods laid up for many yeares: these men I speake unto, though they will not be reclaimed by the Sun-beams of the heavens glory, commended to their meditation, let them at least bee afraid of the scorching flames of Hell fire.

Among other names that are given to Hell, it is called **TARTARUS**, because it affrights the living; for who is he that is not terrified at the name of it? so bitter is the memory of it. Surely if men be afraid of Vipers and Snakes least they should sting and kill the body, and keepe at a distance from the fire, least it should burn the flesh, and destroy this present being

1 Cor. 6. 9.

Revel. 20. 8.

*Occidat modo im-*  
*peret.**Quoniam terret vi-*  
*ventes. Aret. Probl.*  
*de Infern.*

being, which is had in this life ; how much ought men to fear the Worm that never dies, and the fire that never goeth out, the Worm that stings and gnaws continually and yet devours not, and fire that ever burns, and yet consumes not :

*Horreo Vermis  
modacem, & mor-  
tem vivacem, hor-  
reo incidere in ma-  
nus mortis viventis,  
& vita morientis;  
hec est secunda mors  
que nunquam per-  
occidit, sed semper  
occidit.*

*Equum indomitum  
flagelli domant,  
animam immittem  
contritio spiritus,  
& assiduitas la-  
chrymarum; ergo in  
omnibus operibus  
memorare novissimam  
tua; mortis horro-  
rem, in diei tremen-  
di, & scilicet ar-  
dentis Geomitus  
tuum, ab occu-  
dis tui elongari nu-  
latenus pati vis.  
Bern. in Festivit.  
omnium Sanct.  
Serm. I.*

Of it S. Bernard thus speaks, I am horribly afraid of the biting worm and living death, I am horribly afraid to fall into the hands of the living death, and dying life, this is that second death which never kills quite out, and yet is alwayes killing. Surely this would be (if we did seriously lay it to heart) a rein to restrain our wildest and most untamed affections, and a scourge or lash to force tears of repentance out of the hardest heart. I will end with the saying of the forenamed Authour, Strives will tame a wilde Colt, and contrition and daily tears an untamed soul, therefore in all thy works remember thy last end, and never suffer death's horror, judgments dreadful dangers, and Hell's terror, to depart from the eyes of thy minde.

Having thus farr handled the affections from whence this question did proceed, and the end whereunto it is aimed, and thereon stood the longer, because it is the principall scope of the words, we may yet ( ere wee leave them ) note something concerning the meanes, whereby the end may be produced. These Souldiers (not asking Whether they need to doe any thing at all or no, but asking what they might do that they might be saved) give us to learn this lesson,

That

That a living, or, that good works are necessary to  
 salvation. But I would have you here to under-  
 stand this necessity to be as of a means or way  
 conducting to salvation, not as an efficient cause,  
 that is the work of the Father's love; for, by grace  
 ye are saved: nor the materiall or meritorious  
 cause of salvation, for that is the obedience of the  
 Sonne, in whom the Father is well pleased, and  
 which is the Lamb of God that takes away the  
 sinnes of the world, and by whose stripes we are hea-  
 led: neither is it the Instrumentall cause, for that  
 is faith wrought in us by the operation and illu-  
 mination of the Holy Ghost, according to the A-  
 postles conclusion, that a man is justified by faith;  
 yet are they necessary as a necessary companion  
 of saving faith, or inseparable fruit thereof,  
 whereby faith shewes it selfe to be a lively faith,  
 as was Abrahams and Rahabs faith; or, they are  
 a necessary way by which it is walked unto salva-  
 tion; as one saith, *The way of the kingdom, but*  
*not the cause of reigning in the Kingdom.* Of faith  
 and works distinct one from another, we say with  
 Saint *Austine*, That the Catholike faith dis-  
 cerns the just from the unjust, not by the law  
 of works, but of faith; because it is said, The  
 righteous shall live by faith; whereby it comes  
 to passe that a man leadeth a life without theft,  
 without false witness, without coveting any other  
 mens goods, rendering due honour to his parents,  
 chaste unto continency from all manner even of  
 shewillibog

Observation.

Ephes. 2. 8.

Rom. 3. 28.

*Via regni, non cau-*  
*sa regnandi.* Bern.  
*de grat. & lib.*  
*arbitr.*  
*August. contra*  
*duas epist. Pelag.*  
*ad Bonifac.*  
*Habak. 2. 4.*

F

conjugall



ROBERTO

Cum omnibus i-  
men istis veint lau-  
dabilibus meritis,  
si non in Deum so-  
dem r. Et in & Ca-  
tholicam teneat, de  
hac vita damnan-  
dus discedit.

James 2. 6.

Gal. 5. 6.

Rom. 3. 28.

Parum est Baptizari & Eucharistiam accipere, nisi quis factis & opere per-  
fuit. Exponat quidam lib. 3. cap. 26.

Matth. 3. 10.

Matth. 7. 21.

Use.

congregall society & free in Alms, patient in suf-  
fering injuries, which doth not onely not take on  
scandal from others, but requires not again what is  
taken from himself, that all which he had being  
sold and given to the poor, possesseth nothing of  
his own. Yet with all these seeming praise-worthy  
vertues, if he hold not the true and Catholique  
faith in God, at his death he departs out of this  
life to be damned.

Again, of faith without workes, we say with  
Saint James, it is but a dead faith, as a body  
without a soul or spirit; and of saving faith with  
Saint Paul, that it worketh through love; and then  
the Sacraments, which are badges of Christianity,  
and profession of an honest faith, are to small pur-  
pose, without the practice of Christianity; as  
Cyprian saith, It is to small purpose for a man to be  
baptized, and to receive the Sacrament of the Lords  
Supper, or Eucharist, except he finish up himselfe  
in deeds and working; grounding his saying upon  
the spoeche of Iohn Baptist, Every tree that bring-  
eth not forth good fruit, is cut down and cast into  
the fire; and of our Saviour, Not every one that  
saith, unto me, Lord, Lord, shall enter into the King-  
dome of Heaven; with other places, which for  
brevities sake I here omit.

This being our doctrine, shewes how false and  
undeserved the scandall is wherewith the Papists  
do slander the professors of the Protestant Religi-  
on, that by our doctrine we set open a door to un-  
godlinesse,

Illeguino

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godlinesse, and deny good works; whereas we teach the contrary, and affirm, that of all men whatsoever, Protestants are most bound to good works. As a Reverend man of our own nation saith, and that Theologie or Divinity is the Art of well-living, or the trade of a good life; That no man can come to eternall life, but by the way of good works. Which God before hath ordained, that we should walk in them. I know no Protestant Author that ever taught the contrary.

Secondly, it serves to excite and stir us up to the practice of Pietie and good works; if we do desire salvation and eternall life; it is not enough to follow the means of knowledge, as the Word read and preached, but we must also fulfill what we know; If ye know these things, happy are ye if ye doe them, saith our Saviour; The end of teaching or learning is not the knowledge of things that are subject to such learning, but the use and exercise of things that are knowne. I doe not speake against labouring for knowledge, but I would rather presse it very earnestly, and therewith earnestly exhort to the practice of godlinesse, without which knowledge shall increase condemnation; for he that knoweth his Lords will, and prepareth not himself to doe it, shall be beaten with many stripes; in a word, I exhort all men to learne what they can, and doe what they learn, yet not to confide or trust in their deeds; what having done all that they can, to say they

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are

Grenewich, pag. 475.

Theologia est ars bene vivendi. Pet. Ramus de fide lib. 1. cap. 1.

Nec quisquam ad vitam eternam pervenire potest, nisi per viam bonorum operum. Bucanus loc. 32. quest. 17.

\* Ephel. 2. 10.

Use 2.

John 13. 17.

Fini doctrine non est iudicia rerum ipsi subj. et arum, sed usus &amp; exercitatio. Pet. Ramus ubi supra.

Luke 12. 74.

*Tota spes mea est in  
morte domini mei,  
quia non habeo  
meritum,  
meum est, refugium  
in domino, salus mea,  
resurrectio mea.*

Manuale, cap. 22.

Life 3.

John 13. 17.

Psalm 1. 1.

Observe.

are unprofitable servants, and for their confidence and hope of eternall life and salvation to pitch upon the most precious and meritorious death of Jesus Christ; and with S. Austin to say, *All my hope is in the death of my Lord, his death is my merit, my refuge, my health, my life, and my resurrection.*

Thirdly, it serves to shew all workers of wickednesse (prophane wretches, and carnall Gospellers, that scorn profession, and make a sport of sin) that they are not in the way of salvation. Those that in the wilderness looked back to Egypt, never came to Canaan; and those that are brought out of the world by the Sea of Baptism, if they turn back to their old sins, or start aside into by-waves of ungodlinesse, make haste to hell, but shall never come to heaven; but if they desire to possesse heaven, they must walk in the narrow strait way of godlinesse that leadeh thither, and shun the broad way that leads to destruction; they may not walk in the counsell of the ungodly, nor stand in the way of the sinners, nor sit in the seat of the scornfull, if ever they desire to be blessed.

Again, from these souldiers enquiring what they might doe for salvation, we learn, *That we must do and work in the businessse of our salvation;* when God calls us we must follow, as these souldiers (called by the preaching of Iohn Baptist, and moved by the Spirit of God) do put to their  
own



own endeavours, desiring to be further informed, what they might do, that they might apply themselves unto it. Our Saviour bids us strive or labour to enter in at the strait gate, and we must labour for the meat that may last to everlasting life, which the Son of man shall give; we are not think that it will drop into our mouthes, if wee will not gaze for it, nor put to our hand to take it, (that is, neither ask it by prayers or desires, nor work and endeavour for it;) and Saint Paul teacheth us to work out our salvation with fear and trembling; for it is God that works in us; both to will and to do, after his good pleasure: that is, when God of his good pleasure gives us *will* to desire that which is good and tending to our salvation, and power to do what may help our desire, wee must follow this good desire, and that ability which he hath given us to the salvation of our souls. It is truly said, that in spirituall actions, or things concerning the Kingdome of God, (as repentance, faith, conversion of a sinner, new obedience, and such like) mans free-will concurs with Gods grace, as a fellow or co-worker in some sort; for mans will is not passive in all and every respect, but hath an action upon the first conversion or change of the soul; when a man is converted, this work is not done by compulsion, but hee is converted willingly

Luke 13.24.

John 6.37.

Perkins Reformat.  
Cathol. free-will  
conclus. 3.

771 and 1

happily, and at the very time that he is converted,  
by Gods grace, he wills his conversion: now when  
God works in us both to will our conversion, and  
the workes of our conversion, it is our duty to  
prosecute what is further needfull to our saluati-  
on, as perseverance and increase in grace, and  
in the knowledge of our Lord Jesus Christ, daily  
mortification and weakening the old man, with  
his lusts; and renovation in the spirit of our  
minde, and putting on of the new man, which  
after God is created in righteousness and true  
holinesse: for where God offers grace, and man  
will not accept it, but quenches the Spirit, it is  
just with God to deprive that man of grace. As  
of *Hierusalem* Christ said, that when she re-  
fused the grace of God, that would have gathered  
her Children together as a Hen gathereth her  
Chickens under her wings, and she would not,  
neither would she know the time of her visitati-  
on by the prophets that were sent unto her, nor  
understand the things which did belong to her  
peace, therefore, were they hid from her eyes,  
and her house left desolate.

I do not here preach any freedome of Will, or  
our own working, either before grace, or without  
grace assisting us, Christ hath taught me to know  
what humane infirmity is, when he said, *without*  
*me ye can do nothing*; and *S. Paul* hath taught me  
what

John 15.5.

what the power of Christs grace in the servants of God is, I can do all things through Christ which strengtheneth me; and I have learned to pray unto God, Lord from whom all good things do come, grant us thy humble servants that by thy holy inspiration we may think those things that be good, and by thy mercifull guiding may performe the same; and because the frailty of man cannot without thee but fall keep us ever by thy help, and lead us to all things profitable to our salvation, through Iesus Christ our Lord.

Phil. 4. 13.

But I here presse this to excite and stir up men that they be not awanting to themselves, that when God stands at the doore of their hearts and knocks, they open to him; that when hee calls, they say with Samuel, *Speake Lord, thy servant heareth*; and with David, resolve to run the wayes of Gods Commandements when hee shall set his heart at liberty: and (with the Church) pray unto God, and promise to him, *Dram mee and I will follow after thee*: and let us not be like Lays sons in Law, that (although they wee admonished) would not stir out of Sodome, nor his wife that (being pulled out by the hand of the Angel) looked backe againe, but rather feeling the law of the Spirit of life in Christ Iesus, setting us free from the law of sin and of death, we thence

Cant. 1. 4.



.32.4.1119

thenceforth walk no more after the flesh, but after the Spirit, and bring forth the fruits of the Spirit, against which there is no Law. This is the way to make our calling and election sure, and in thus doing we shall never fall.

Use 2.

From hence also we may draw just matter of reprehension for divers sorts of men.

First, such as have their hearts and consciences enlightened to see, and convinced to approve that which is good, yet wilfully follow the worse; such may say,

*Alindus, rapido,  
mens aliud suadet,  
video meliora pro-  
boque, deteriora se-  
quer. Ovid Met. 7.*

One thing doth last, my minde doth other move,  
I see the better, and the same approve;  
But worse things follow.

+ .1. 31157

Secondly, such as not onely see what is good, and approve it, but are even drawne to desire it in some measure, yet will take time, and delay to follow it; O how often will a mans waking thoughts tell him of his sins, and of the danger of them, and how willingly doth he suffer and dispose himselfe to fall a sleep again, and seeme to speak to the Spirit of God in his heart, (as *Paul* unto *Paul*) yet will heare thee again of this manner, and so delays to joyn with God in his work of his salvation, and shaking off his sins, being too fast bound with the Fetters of them, through

through strong delight taken by long con-  
nuance in them: This was a thing which

Saint *Austine* did so complaine of in him-  
selfe, I felt my selfe fast holden by them, *ab his teneri*, &  
and I cast out these lamentable words, How just. *h. m. misera-*  
long, how long shall it be said to morrow, to  
tomorrow? why not now? why in this very hour is  
not an end of my filthinesse? *quandiu eras &*  
*cras? quare non*  
*modos quare non hec*  
*hora finis turpitudi-*  
*nis mee? Confes.*

Thirdly, such (as abusing the doctrine  
of Gods gracious and free election unto sal-  
vation, and mans great infirmity and weak-  
nesse unto that which is good, that as *S. Paul*

*Sayes*, I know that in me; that is, in my flesh,  
dwelleth no manner of thing that is good) think  
all endeavours are in vain, and that good or  
evil shall nothing avail them, and therefore  
take the more liberty to live in sin, where-  
as they ought to know, that predestination

is as well to the means or way, as to the  
end; As *S. Peter* saith, they to whom he

more were elected according to the fore-  
knowledge of God the Father, through sag-  
nification of the Spirit, unto obedience &

and *S. Paul* between predestination and gla-  
rification placeth vocation; and by these Ap-  
ostles we are exhorted to make our Cal-  
lins and Elections sure: and when GOD

works in us both to will and to doe, we must  
not

G our

*Sentiebam enim me*

*ab his teneri, &*

*just. h. m. misera-*

*les voces, quandiu,*

*quandiu eras &*

*cras? quare non*

*modos quare non hec*

*hora finis turpitudi-*

*nis mee? Confes.*

*lib. 8.*

*Non negamus quia*

*multi audientes,*

*nil boni esse in nobis*

*sibi sunt vitis libe-*

*ris indicant.*

*Mar. in Phil.*

*2. 12.*

*Rom. 7. 18.*

*1. Pet. 1. 2.*

*Rom. 8. 30.*

*2 Pet. 1. 10.*

Phil. 2.12.

our selves work out our salvation with fear  
and trembling; that our diligence and  
working must concur and worke together  
with Gods grace in the means and way un-  
to salvation, is no paradox or false doctrine,  
is most apparent. We will end with the  
sayings of the learned, *He that made thee  
without thy selfe, doth not justify thee without  
thy selfe*; for justification presupposeth a live-  
ly faith in a man laying hold of the grace of  
God, and faith presupposeth a profitable  
hearing of the Word going before, as a  
means whereby it is wrought; and Works  
following as the fruits of a lively faith, and  
proper companions of it. Again, *It is very  
meet and the rule of equity doth strictly require,  
that those for whom the Kingdom is prepared  
from the foundation of the world, should pre-  
pare themselves unto the Kingdome, lest the  
Kingdome being prepared, those that should reign  
be found unprepared*; as in the parable of the  
great Supper, the King prepared all things  
needfull for a Feast, which notes unto us  
all things requisite to felicity; but those  
(who were bidden and would not come)  
were unworthy; but rather knowing that  
the Supper is prepared, and the Kingdome  
already provided, and vs our selves are bid-  
den



den and called, outvvardly by the Word, and  
 invvardly by the morions of Gods Spirit :  
 let us make no delay nor excuses , but ad-  
 dresse our selves with the true vvedding gar-  
 ment of the righteousnesse of Christ put on  
 by faith, and of Pietie towards God, and of  
 charitie towards our neighbours , let us fol-  
 low the Lords calling and gracious invitari-  
 on ; and (knowing that the Bridegroom will  
 come ) let us keep Oyl in our Lamps , and  
 our lights burning , that wee may bee ready  
 when the crie shall be to goe out to meet  
 him : and knowing that there is a prize of  
 immortalitie prepared for them that runne  
 well, and a Crown of righteousnesse for them  
 that love the appearance of Jesus Christ ,  
 let us fight the good fight , hold fast the  
 faith, finish our course, and so runn that we  
 may obtaine to hear that comfortable Call,  
 Come, faithfull servants , enter into the joy  
 of your Lord , and inherit the Kingdome  
 prepared for you from the beginning of  
 the world; unto which, O thou (whom  
 my soul loveth ) say, Come.

Matth. 25. 23.

*Amen.*

**L A U S D E O.**